

Friends Bulletin

PACIFIC AND NORTH PACIFIC YEARLY MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS

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"Peaceable Kingdom" by Edward Hicks



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PACIFIC YEARLY MEETING 1982

Call to Meeting

Dear Friends, let us come together to pray. There is no other reason. When we meet in Chico, August 2 to 7, we will come together as Pacific Yearly Meeting. May that gathering be a prayer. As the variety of our lives forms a hymn to the Creator, so the joy of our coming together is in remembrance of the joy of that one Being, the one who alone will lead us into all peace.

Let our prayer be so filled with faith that every child will find a place of comfort and good will. Let our prayer be so filled with reverence for God's creation that wisdom will lead us to right action. May our prayer be so loving that our affection for each other will light a path for all. And more than all, may our hearts be so humble that God's love can find a way to dwell with this poor earth.

So set yourself to rest in this darkness as long as you can, always crying out after that one whom you love. For if you are to experience or to see that one at all, insofar as it is possible here, it will always be in this cloud. . .

The Cloud of Unknowing
(late 14th century)

Eleanor Foster, Clerk

FRIENDS BULLETIN

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319 Byxbee St., San Francisco, CA 94132**Telephone: (415) 585-7884****Shirley Ruth, Editor****Jeanne Lohmann, Associate Editor****722 10th Ave., San Francisco, CA 94118**

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**"There is an Existence of a Self Capable
of a Communion With God. . ."**

Evelyn Underhill

We are called together in our Yearly Meetings, as Ellie Foster reminds us, to pray. This prayer arises out of living silence which is eloquent, without need of speech. Each person present in the Meeting for Worship participates in a unique spiritual event—a group responsiveness to the Holy.

Van Ernst in "Modern Mystics and Friends" prepares a way for us to come together this summer informed by our history of mysticism and its present meanings and workings in our lives: "If mysticism is as old as man's search for meaning and if it is the direct experience of the Absolute which is love and oneness, and if it is open to all, why was it and why is it still, even among Friends, regarded with distrust?" Read on, Friends, to a fresh recognition of our connections to the One and to everything.

I have asked myself why I attend Meeting for Worship. These are some of the answers which surfaced:

I come to Meeting for Worship to attend to that Presence which is always present but before which I am not always alert and listening.

I come to be disarmed by truth, a process in which I am helped to discern what I have hidden from myself in overlays of activity.

I come to quietness to remember who I am and to what I belong, and to utter, "O Thou!"

I come to the ministry of silence and caring to experience whatever needs to happen not only for me but for each person heart-led there.

I come not knowing what will be asked of me or given, trusting that process and that Power which directs.

When a message is spoken, I use what I can of it as a way into deeper meditation. As images and voices arise in me and connections occur between the message and my own experience, or as I ask myself the appropriate questions and listen to the stirrings of answers, a new constellation of insights may occur. Is it clearly a message to share with this meeting, aligned to its unfolding unity?

I wait to feel assurances, those physical imperatives: a quickened heart beat, my body shaken as a reed before the wind. Here I intuit a necessity to rise and speak as I would feel compelled to sing in a chorus, play as a musician in an orchestra alert to the conductor's beat, or stroke paint on a mural completing a visual image under the direction of a master artist. I am neither master, nor conductor, nor a solo voice. I am one among many whose hearts speak in silence, or briefly in words, that strength found in obedience, that freedom found in forgiveness, that joy found in service to love.

But the experience of worship and speaking out of worship is not confined to my limited capacity for description. It is its own spiritual adventure, each time arising from a quickened place in us. It is the soul's speech and, for me, emerges often in the company of tears, for I am deeply affected by encounters with truth and assurances of unconditional love. The vocal ministry of others is often soul's nurture recalling me to a place of knowing, or searching me, or pointing to a better way perhaps abandoned or never tried.

A worshipful community is a healing community in which we reveal ourselves without fear, trusting our vulnerability to that Spirit which alone knows our hearts. There is the dialogue of soul with Spirit and the sharing of that with each other. In these ways we lift each other up tenderly.

Shirley Ruth

"Modern Mystics and Friends"

by Van Ernst, Rogue Valley Meeting and
San Francisco Meeting

Part I

Dear Friends, I must confess that it was only after agreeing to speak to you of Modern Mystics and Friends that I realized how little I knew of this subject. "A little learning is a dangerous thing," kept gnawing its way to my being as I prepared.

To give you some idea of where I'm coming from, I'll tell you I was raised a Catholic—a liberal Catholic. Thanks to my mother's creative approach, I attended no parochial schools, had no threat of hell or even purgatory and somehow learned by osmosis that God was love, Jesus a Friend, and that I could solve my problems on my beads. I no longer pray with beads, but my analyst and guru has always been Jesus. (And although analysis by this route may be slower, it's cheaper!)

My work for thirteen years after college was copywriting, articles and feature columns for a fashion magazine in New York City where I was born, and copy pushing merchandise when I came to Macy's San Francisco, whose motto was the "fastest growing store in the fastest growing state." (I could also add—with the fastest collapsing employees.)

The Spirit of the Lord catches us no matter where. I became a Friend, convinced by Philadelphia's book of *Faith and Practice*.

For a subject as vast as Modern Mystics and Friends, we could schedule the retreat of a lifetime. What can we do in one hour? First, we can look at the mystics of today. Modern Quaker mystics, Douglas Steere, John Yungblut and Rufus Jones are permeated with the Catholic and Protestant mystics of yesterday, our own George Fox, and that mystic par excellence, Jesus of Nazareth. We can also: (1) *take a look at the characteristics of the mystic experience*, (2) *the place of prayer and solitude in the nurture of that experience* and (3) *the fruits of the experience*.

When we look back, we see times not unlike our own. The eleventh, twelfth, thirteenth and fourteenth centuries were fraught with waves of famine,

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political intrigue, religious turmoil, plagues and war. In spite of this, or perhaps because of this, those centuries gave birth to an astounding array of spiritual giants whose impact on their civilization still speaks to us across the centuries. Today young and old in vast numbers are seeking within to unearth greater meaning for their lives. Mysticism and Psychology, Mysticism and Parapsychology, Mysticism and Psychic Power, Mysticism and the Body, Mysticism and the World of Nature are but a few of many contemporary dimensions to the mystic way. Of these, I know too little to comment, but will rather look at the mystic in our Judaic-Christian tradition, for we Friends are *disciples* of that way, and inheritors of a spiritual movement showing a deep affinity to mysticism.

What is mysticism? How can we define it?

According to Richard Woods, contemporary author of *Mysterion*, it is the capacity of a man, woman, and child to be open to an immediate and direct experience of the Absolute, however it may be interpreted. It is as ancient as humanity's search for a personal contact with an ultimate Source of Meaning and value in the world. It is found in the most likely, the least likely places at all times, and among people of every race, creed, color, temperament, age, constitution and stage of life.

From Rufus Jones, we hear that mysticism is "an immediate, intuitive, experimental knowledge of God, a consciousness of a Beyond, of a Transcendent Reality or a Divine Presence."

From Fr. Johnston, the Irish born Jesuit, director of the Institute of Oriental Religions in Tokyo, mysticism is "Wisdom that is found through *love*. God who is love infuses the gift of love into my soul. When I respond to this love I receive the Holy Spirit who is love personified." God took the initiative. "We love because he first loved us." (John 4:19) My love is a response to an invitation. When I respond to God's love I will know his commandments. Love will give me the strength to keep them.

From John Yungblut, we hear that the mystic is one "who experiences some measure of identification with objects in nature, music and other forms of art, other persons or with God, and tends

to perceive relatedness where others see only separate and disparate objects. In the mystic there is unity, Oneness—a binding of everything together in one bundle."

And most simply, from Evelyn Underhill, the British giant of the Mystic Way (1875 to 1941), "There is an existence of a self capable of a communion with God. We have a radical capacity to receive and transmit the life of God."

In other words, to quote William Ernest Hocking, a modern Protestant mystic and contemporary of Rufus Jones, "*All human beings are at bottom mystics. Mysticism is essentially a democratic phenomenon, a mystical experience is open to all.*"

If mysticism is as old as man's search for meaning and if it is the direct experience of the Absolute which is love and oneness, and if it is open to all, why was it and why is it still, even among Friends, regarded with distrust? To call a person mystical, some think, means he's out of it. He can't be trusted to carve the turkey or be given a monkey wrench. He's a poetic dreamer who arrives at important committee meetings a day late or a day early. He thrives on visions and raptures, travels by levitation, is clairvoyant, enjoys seizures which topple him over stiff as an ironing board, concentrates on hunger and hair shirts and sits contemplating sin.

Unfortunately, there have been those who have induced abnormal states through starvation, lack of sleep and the like, presumably to allow the spirit to possess and "remove" the body. But such men and women have always been in the minority, and such phenomena have been discouraged by spiritual leaders in all times.

Mysticism was originally associated with the mystery religions and cults of the Graeco-Roman world in the early centuries of the Christian era. The mystic was the initiate who, in an oath of secrecy, swore to be silent about the inner workings of his new found religion. Being secret, *it was exclusive*.

Mystica (the word) was introduced to Christianity by an anonymous Syrian Monk, a Neo-Platonist, who wrote several theological treatises, "Mystica Theologia," which he signed, Dionysius. Dionysius

is mentioned in Acts as a convert of Paul's. He addresses his work to Timothy, Paul's disciple, telling him how to arrive at a sublime union with the Divine. When "Mystica Theologia" was translated into Latin by the Irish Monk, Scotus, in the ninth century, it was discovered that "Dionysius" was a pious fraud who lived not in the time of Paul or Timothy but in the fifth or sixth century. Be that as it may, our holy fraud contributed to the evolution of the mystic by formulating the psychological stages called purgation, illumination and union with the Ultimate. (The How'to's were popular in times other than ours.)

"Do thou then," advises Dionysius, "in the intent practice of mystic contemplation to leave behind the senses and the operations of the intellect, and all things that the sense or the intellect can perceive and all things which are not and all things which are, and strain upwards in unknowing, as far as may be, towards the union with Him who is above all things and knowledge. For by unceasing and absolute withdrawal from thyself and all things in purity, abandoning all, and set free from all, thou shalt be born up to the ray of divine darkness that surpasseth all being."

This knowledge is scripturally based. Moses climbed the mountain and entered the cloud of darkness. He could not see God. "You cannot see my face, for you shall not see me and live." (Ex. 33:20) Dionysius knows God with the inner eye. He tells us: that . . . *mysticism is non discursive*. . . there is no *thinking, reasoning, logic*, but rather a transcendence of them, an entering into a deeper level of consciousness. He knows God in the darkness of unknowing.

In the thirteenth century, when the "Mystica Theologia" was translated into English by the anonymous writer of the "Cloud of Unknowing," to the words "in the mystical ascent to the realm of darkness," this author adds, "*One is drawn up by love.*"

"*Mysticism is wisdom found through love.*" (Fr. Johnson, *Inner Eye of Love*) Love is the motivation and driving force behind the mystical journey. Love leads us beyond thoughts and images of initial prayers in the quiet into the deeps within.

We are loved. We love in return. The inner eye is now the eye of love. "By love he may be gotten and holden but by the intellect never!" (Dionysius)

Love, the essential teaching of Jesus, is the core of all Christian mysticism. The lives and teachings of the earliest mystics—Jesus' followers, apostles, the third century Desert Fathers who fled the bustle of the flourishing cities of Europe—all sought union with this love.

European Monasticism, in order to cultivate the mystical life, sought and taught love as the bond and basis of the Unity that was in Jesus. All sought Union with God through him. Clement of Alexandria coined the term "synergy" to describe the operation of mystical union of divine and human wills.

The mystical theology of the New Testament, although not labelled as such, says with sublime simplicity: "God is Love and he who abides in Love abides in God and God abides in him." (1 John 4:6)

The journey to Love, whether in desert, Gethsemane, or monastic cell is one of prayer in solitude. Those who testify to it are clear on the following characteristics of the mystical experience:

1. There is a "personal conviction" that the human spirit and the Divine Spirit have met, have found each other and are in mutual and reciprocal correspondence as spirit with Spirit. The experience brings a sense of "at homeness" in this strange world.
2. It is ineffable. No one can make clear to another the feeling of being in love.
3. It has a noetic quality. The mystic experience gives a real knowledge but cannot adequately be formulated into words. John of the Cross, the sixteenth century Spanish Carmelite tells us that: "In contemplation, God teaches the soul very quietly and secretly without its knowing how, without the sound of words and without the help of any bodily or spiritual faculty, in quietude and silence, in darkness to all sensory and natural things."
4. It is transient. The peak experiences are transient but underneath is a permanent

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state of deep peace which accepts joy or suffering, presence or absence, longing or monotony. *"Mystical experience extends over a whole life. It goes to bed with you at night and gets up with you in the morning. It is permanent awareness."* (Rufus Jones)

5. It is passivity. The individual's own will is in abeyance; there is a feeling of being grasped and held in abeyance. I am being prayed into.

6. It is life transforming. The mystic undergoes a personal interior revolution, even mini-mystics like you and me. The divided heart, the divided will, the divided mind seem fused into a unity. Our many selves are unified (individuation occurs, if you will). I know who I am; who I am not. I know what is mine to do; what is mine not to do. I know that my gifts are on loan and that failure to return them to the Holy Spirit in service is to reject the Spirit.

The fruits of the mystical journey must be shared.

From the eleventh century on [mystics were] no longer solely concentrated in monasteries in pursuit of God in solitude, reading sacred scriptures, reciting Divine offices, pursuing wisdom and the art of copying manuscripts. They were out in the world, men and women, caring for the poor and ill, challenging church and government authorities, showing compassion for the evil doer. *Love nurtured by disciplines of prayer, worship, meditation and contemplation in the living silence, spills over into action.*

Jesus, object of the mystics' love, who could say, "I and the Father are one," taught, preached, healed and prayed. He was present to any who needed him. The tyranny of schedules did not possess him.

Mystics-in-action of this astonishing period include Thomas Aquinas, Dominican Friar and giant of mysticism, who encouraged the mixed life of contemplation and action. He saw the divine in the human, God in the world. Ignatius Loyola, the Spanish founder of the Society of Jesus (Jesuits) went beyond Thomas in envisioning a life which

not only shared the fruits of contemplation but experienced God in the hurly-burly of every day activity.

The mystics are alive with energy. Their experiences in many instances are curative. After all, a unified body, soul and mind should bring health. But in addition, there appears to be an enormous expansion of their creativity, of compassion, of caring, of courage in the face of persecution, personal loss, torture, imprisonment, and most amazing is their joy.

Armed with this courage and compassion, Bernard of Clairvaux withstood all opposition to preach against the popular twelfth century persecution of the Jews. Francis of Assisi not only embraced the leper, but challenged the power and wealth of his church by literally following the teachings of Jesus with love and joy. Catherine of Sienna, a frail, young woman, journeyed to the Avignon Pope and allowed neither the powerful French royal family, nor the college of cardinals to dissuade her from her inward assignment to urge him to return to Rome in order to heal the breach in Christian peace. Response to that Holy Center inspired Meister Eckhart to preach that the soul in each of us is God; that between God and man alone there is no difference, no separation, but oneness.

The times produced Mother Julian of Norwich, England (1342-1420), Jan Ruysbroeck (1293-1381) in the Netherlands, Geert de Groote (1340-1384), the founder of the Brethren of the Common Life, Thomas a Kempis (1380-1471), the author of the *Imitation of Christ*, and the Spanish Carmelites, St. John of the Cross (1542-1591) and Theresa of Avila (1512-1582). All are true to the life of devotion. All are immersed in prayer, meditation, fasting, whatever the disciplines of the groups with which they lived, *but their love, devotion and compassion are part of the lives of those around them in the world.*

Part II

With so many contributions to the evolution of good in our world wrought by men and women on fire with God's love and power to affect change, how was it that mysticism fell out of favor during the

Renaissance? Making no pretense at scholarship, I offer the following:

1. The freaks of mysticism gained more attention than they deserved.
2. The how-to's and techniques seemed to many to be too intellectual, rigorous and artificial. (Jesus, after all, found union with the Father without a how-to-pray manual. He did, however, come from a tutored tradition with knowledge of the Torah.)
3. Celibacy associated with mysticism was unrealistic to most.
4. Mysticism was still seen as passivity and withdrawal. There were those who followed the negative way, negation mystics, for whom the vision was the end, who lived for ecstasies and who sought the Absolute by negating the finite. However, for the affirmation mystics the vision was the beginning. Obedience was the important thing. "There are battles to fight and victories to win. . . Error is to be attacked and truth established. . . Every finite act may become an open window to the divine." (*Rufus Jones Speaks to Our Time*, Chapter VII)
5. Mystical extremism emerged from the teachings of a Spanish priest and a group of French aristocrats who held that all human effort was futile. Many among these believed that not only were they free from the need of sacramental grace but they were incapable of sin even though they might behave in ways sinful for ordinary people. In the next several hundred years mysticism became synonymous with elitism, withdrawal, and unusual or extraordinary phenomena.
6. The Protestant Reformation wished to purge itself of anything that smacked of unnecessary additions to the original simple faith of the early church. They considered mysticism an intrusion of the Hellenistic philosophy. Also, Protestant doctrines that preached man's depravity and predestination were hardly compatible with the power of mysticism to change,

convert, and make men and women Christlike, if they so willed.

7. The powerful in the Catholic Church took issue with a mysticism that spoke glowingly of the Immanence of God and the direct teachings of the Holy Spirit. The twelfth century German mystic, Meister Eckhart, dared to preach to the common people the Christ in the heart, the unity of God and all persons, a unity so intimate that there would be no room for kneeling and bowing, no room for a priest between the individual and God. Eckhart's reward for these insights was to be declared a heretic, posthumously.

8. The rise of societies unauthorized by the Church threatened authority and continued to flourish in Paris and the Rhineland. "Friends of God" under leaders like Tauler and Suso were persecuted without mercy.

As we all know, the mystic was not thwarted. Love in the heart of the mystic was not thwarted. Love in the heart of the mystic, fused with love of the Holy One within, has continued through the centuries to unleash a power that cannot be put down, a power that reforms religious orders, catalyzes change in government abuses, breathes fresh revelations of the Spirit into our ministry and reaches out in compassion for others with a love that embraces and affirms them where they are and as they are.

We hear that love and we witness it in George Fox's preaching. We hear it from William Penn, who declared, "My prison shall be my grave before I will budge one jot, for I owe allegiance to no mortal man." We see it in Elizabeth Fry as she serves the forgotten and abused prisoner. In later times, we see it in a small group of Quakers setting out from Rhode Island to Boston where their form of worship was forbidden under pain of death. Aware that hangings would be in order, the women brought linen in which to wrap the bodies of those whose lives would speak for freedom under God.

We see this Love and Power of God in Martin Luther King, Jr. who had been to the mountain-

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top where forgiveness and not violence would undergird his dream, and in Mother Theresa of Calcutta as she tells her nuns, "When you touch the bodies of the destitute poor today, you, too, will be touching the body of Christ. Give them the same love and tenderness. Let them know, through you, that Christ loves them."

But we see this Power and Love also speaking through our mini-mystics, through "little thoughts of kindness, little words of love," through those whose pace is slow enough to recognize that in "the dew of little things the heart finds its morning and is refreshed." These are those not too tired to listen to an unhappy member, not too pressured to visit the lonely and ill, not too self-immersed to forget an over-burdened neighbor, not too Quakered-out to be present to their children, wives, husbands, parents, not too dour to know that God reaches out to them in flowers, poetry, music, literature and who, in spite of head-lines, can offer smiles that build faith, hope, and emotional security into the young and old around them. We have such mystics in our meetings.

We know, too, from the power of their witness and writings, something of the mystical journey of Rufus Jones and our contemporaries, Douglas Steere and John Yungblut. I have selected these three Friends for their similarities as well as for their differences. All underscore the Old and New Testaments as a powerful source of prayer and action. All are scholars who can stand on the rock of their own experience and dialogue with others on different paths, because they know what they believe.

Their awareness of the needs of others enables them to hear the Voice in others as well as respond to it. They are Christian Quakers with variations. Each has accompanied past and present mystics on his journey: Jones with Proclus, Plotinus, Emerson, Jacob Boehme, among others; Steere with the giants of Catholic mysticism, John Woolman, and the spiritually gifted men and women of classic and contemporary literature; Yungblut with the mystics of the past, the insights of Rufus Jones, Chardin, Merton and Jung, from whom he found confirmation of the mystical dimension in religious experi-

ence. This has been important to him in working out his personal synthesis of psychology and mysticism.

All have taught—Jones and Steere at Haverford a great share of their lives, Yungblut at Pendle Hill. All have authored books, particularly important being the *History of Mysticism and Quakerism* on which Rufus Jones with William Charles Braithwaite spent many years. And all of them write with a poetic fervor which seems to me to be the mark of the mystic.

Jones was a Friend by birth, Steere by conviction in 1932, and Yungblut by conviction from the Episcopal ministry in 1960. Interestingly enough, all have been interested in and studied the Oriental mystics. All are reconcilers: Jones in healing the divisions within our own Society and calling us to task for excommunicating a Friend who owned a piano or married out of the Quaker family. He was instrumental in founding the American Friends Service Committee for war relief work abroad during World War I. In 1939 he led a delegation to Berlin where he faced the Gestapo in Hitler's headquarters on behalf of the Jews. He also founded the Wider Quaker Fellowship, a group of thousands who share Friends' concerns.

Steere, throughout his long life of teaching, took time off to work abroad with AFSC. His concern for ecumenical dialogue led him into relationship with a group of Catholics and non-Catholics who meet annually to share their deepest experiences. Under the auspices of FWCC, he represented Friends at Vatican II, and in 1967 set up a Colloquy with Christians and Zen Buddhists in Japan, and Christians, Hindus and Swamis in India. "Mutual Irradiation," he calls this ecumenical thrust.

John Yungblut was also active with AFSC as director of a "Mission to Isolated Liberals" in Mississippi and Louisiana and Director of Quaker House in Atlanta from 1960 to 1969, where he worked in close cooperation with Martin Luther King, Jr. He and his wife, June, are currently counselors and retreat leaders.

How do the lives, the witness of these Friends speak to us? What have they to say to us about the place of prayer and solitude on the journey to

God both alone and together, as individuals and as meetings?

From Rufus Jones we hear:

One of the deep constructive energies of life is prayer. It is a way of life that is as old as the human race is, and it is as difficult to explain as is our joy over love and beauty. It came into power in man's early life, and it has persisted through all the stages of it because it has *proved to be essential to the spiritual health and growth and life advance*. Prayer releases energy as certainly as the closing of an electric circuit does. It heightens all human capacities. It refreshes and quickens life. It unlocks reservoirs of power. It opens invisible doors into new storehouses of spiritual force for the person to live by. It is effective and operative as surely as are the forces of steam and gravitation. The recent important psychological studies of prayer all agree in one point, that most persons while engaged in earnest sincere prayer feel an inflow or invasion of greater power than they were conscious of before they prayed.

Prayer makes it possible to carry heavy burdens with serenity; it produces an atmosphere of Spirit which triumphs over difficulties. There can be no question that all effective, dynamic prayer arises out of *living faith*. The great Mystics get what they seek because they expect to get it. They absolutely trust the far flung tentacles of their soul. In the realm of personal relationships, in all that touches the hidden springs of life, in the stress and strain of human strivings, in the interconnections of man with man and group with group, in the vital matters by which we live or die, in the weaving of personal and national, issues and destinies, we may well throw ourselves unperplexed on God, and believe implicitly that what we pray for affects the heart of God, and influences the course and current of this deeper Life that makes the world.

In so far as our prayer life is real and

genuine, it will touch, heighten and transform every feature of our lives. Never to have felt that, never to have opened the life to these incoming divine tides, never to have experienced the joy of fellowship with God is surely to have missed the richest privilege and the highest beatitude of religion.

In his Pendle Hill pamphlet, "Leisure and Contemplation," *Douglas Steere quotes John Powys*, "All the nobler instincts of our race are born in solitude and suckled in silence." Contemplation, as one of the nobler instincts, "is a sustained scrutiny for meaning. It is the power to look steadily, calmly, attentively and searchingly at something. It may appear as an undertone or dimension of the whole life."

To help us find this truth, Steere in *On Beginning from Within* expresses a hope that the "Spiritual Exercises of Ignatius Loyola," written in the 1530's might be rewritten for our time to help train us for a life of devotion within the world of activity.

This manual would stress the need for "Islands of Silence," for taking time to be alone. It would suggest ways for entering into directed silence and teach the undisciplined mind and will the proper use of such a period. It would direct the seeker to meditation and to prayer and should give specific instructions in each but *at the same time it would make clear that the diversity of ways that we approach God or that God approaches us may recast all of these instructions for any one of us*. As Abraham Heschel, the Jewish mystic, points out, all experiences of God are original. There are no carbon copies. Helpful as these exercises can be, they can never be other than exercises to open and prepare us for prayer in its deepest levels, which becomes a simple, loving response to the creative love of God.

In his pamphlet, "Quakerism of the Future," *John Yungblut says*, "that the only Quakerism that can survive will *have* to be mystical, prophetic, and evangelical," and that the mystical is the most crucial because it provides, "*sustained motivation* both for the prophetic involvement and the evan-

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gelical spirit.” He believes that the prophetic emphasis was recovered in contemporary Quakerism through men like Rufus Jones and Clarence Pickett in whom the mystical was profoundly developed. In his own journey as a mystic, he has come to reinterpret for himself (and he believes for others) the place in our lives of the Christ of experience and the Jesus of History.

Many Friends who find the centering down for reflection and sharing of concerns once a week therapeutic and salutary feel estranged from the Jesus of History and the traditional Christ myth and remain quite unsure of the presence of any divine being to whom anything like classical prayer can be addressed with confidence. This is the crisis of faith within our own Society of Friends whether we acknowledge it openly to one another or not. . .

Will anything restore our confidence in prayer and woo us back to its faithful practice? I believe that the only course that can lead us in this direction is a *disciplined quest for solitude* in the midst of our hurried lives. . . But we have exactly the same opportunity for finding a God we can pray to again as any of our forebears have had, if we can only bring ourselves to look again where they found him: in the illimitable depths of ourselves. *In order to embark on this quest we must embrace solitude:* We find God in solitude. We give birth to compassion in solitude. . .

The vitality of our Meetings for Worship depends in the last analysis on the quality of the meeting for worship in solitude between the individual participant and the Christ within. . . If I would make my full contribution to corporate Meeting for Worship then I must faithfully practice my solitary Meeting for Worship. What I do with my solitariness is not only my private religion, it is where, primarily, I discharge my corporate responsibility to my fellows. . .

Of course, my prayer must continue to take all of the traditional forms that the very anatomy of the phenomenon of prayer has assumed: praise, thanksgiving, confession, intercession, petition, adoration, contemplation. I cannot maintain a healthy prayer life unless all these elements are in balance. . .

Let us recognize that not all of us have the calling to teach or write, nor the gifts of leadership as seen in the mystics of yesterday and today. But each of us has the power of God’s love within. We have only to be silent. The whisper will come to counsel, heal, encourage, inspire and empower us to serve, each according to our gifts. We will forgive because we know we are forgiven. We will love because we know we are loved. Our lives individually within our families and in our meetings will say, “The Holy Spirit Unifies.”

“If therefore ye are intent upon wisdom, a lamp will not be wanting and a shepherd will not fail, and a fountain will not dry up.”

Yearly Meeting Dates

North Pacific Yearly Meeting - July 22-25,
Judson Baptist College, the Dalles, Oregon.
Margaret Coahran, Registrar, NPYM, W. 700
Main St., Pullman, WA 99163

Pacific Yearly Meeting — August 2-7, Craig
Hall, Chico, California. Sheila Moran,
Registrar, 1236 Bonita, Berkeley, CA 94709

Friends and the Restoration of the Feminine Divine

by Carolyn Stevens, University Meeting

I want to share an experience with Friends which, while an imaginary experience of the mind, relates deeply to my search for spiritual wholeness. On a Saturday last August I came to the Meeting House to hear a talk by Z Budapest, high priestess of Dianic witchcraft. Z came to explain her beliefs and share the herstory of the Goddess. She believes that earth's survival depends on the revival of and reverence for the feminine principle of the Divine. The dominant religions today embody the male, patriarchal principle which has brought so much destruction to the world. The feminine principle symbolizes the earth, women and the creativity of the world. The evening with Z was a sharing of her vision and wisdom as she showed beautiful slides of the Goddess and introduced us to new rituals.

During the evening some difficulties arose. The projector broke down and the heat in the room was stifling. A debate ensued among the primarily lesbian audience about whether the one man in attendance should stay or not. Some thought his male energy was causing the problems. While I sat and listened to the argument, I was struck with a powerful fantasy that conjured up another reason for the difficulties. I sensed that the meeting room itself was uneasy with the event. I heard a dyspeptic groan, "What's this incense and ritual? Where are my solemn, quiet Friends whose spirit inhabits my walls?" The image, of course, reflected my discomfort with the ritual and trappings. My spiritual temperament is attuned to Friends, to our simple form that nurtures freedom, clarity and deep searching.

My sensation of the conflict between the ritual and the room brought up much pain for me. I want to worship with Friends, male and female, after the manner of Friends. I also want the Feminine Divine principle in my life and religious community. I don't want us to drop our Judeo-Christian heritage, but I do want us to expand our understanding of God to include the Goddess. This is a sensitive issue among Friends; and when I spoke of my experience in meeting for worship, it inspired other ministry. One person spoke of the current imbalances in the world that people are afraid to admit to and change. We need to work through the pain and change to come into balance before it is too late. Another person reminded us that the Light is ultimately without gender. While I agree with this statement, I also embrace the Feminine aspect of the Divine. Ultimately, human beings are androgynous and the Light goes beyond the anthropomorphic aspect of the Divine. But there *is* an anthropomorphic aspect of the Divine. We experience our faith on a transcendent level in silent meditation, but also on the mundane level in our daily lives and in the history of our species, and for Christians, in the life and teachings of Jesus. The God in our history is a manifestation of the male aspect of the Divine. The same is true of the Goddess, except that patriarchy has suppressed her story.

We Friends speak of "God, he," "God, the Father," "God, the Son" too often to pretend that we do not humanize, or I should say, masculinize an aspect of the Divine. On this level I would like Friends to change, to embrace the feminine as well as the masculine Divine Principle. I don't want Z Budapest's incense and ritual, but I agree with her that we need the creative strength and wholeness of the Goddess symbol. Half the picture, God without Goddess, is a fractured vision impairing our understanding of the Divine. We, more than others in the Judeo-Christian tradition, can accomplish this change, because we have neither the theological nor ritualistic constraints of other Western faiths. Just as the new wave of feminism broadens the experience and potential of our secular world, an acceptance of the Goddess can expand and strengthen the Light of our religious society.

Book Review

Driftwood Shores, Poems by Myrna Scott

by Jeanne Lohmann, San Francisco Meeting

Once in a lecture on poetry, San Francisco State Professor Mark Linenthal said: "If a writer says *place* isn't important, I won't like him; he lives in his head." Perhaps one reason I like this quiet collection of Myrna Scott's poems is that she and her work live together in a place, and that place is sea and shore. Sea colors, scents, objects, sounds and silences move here in words and simple forms. Ocean is a place where this poet goes for renewal, "trying to put my faith/where my feet are." Poems spring from this source.

I have come to the sea
to find the lost poems
perhaps I will find them
twisting and turning with seaweed
perhaps they will wash ashore like driftwood
perhaps they will come on the seawind. . .

(p. 10)

In "The Flow of Salt" Myrna Scott tells us "something strong within my soul/remembers when I was a fish. . ."

Many of the poems in *Driftwood Shores* do have a quality of something found, shaped by seasons and the weather. They ask to be taken slowly, one by one, for what they are and can give to us. Rushing through these pages will not do, and that in itself is a comfort. The poems celebrate "life's salt/old as the sea." In "Birthday Party" the poet refuses gifts aimed at rejuvenation and sings her praise of honest marks and scars, the real and contradictory gifts of half a century's living.

The experiences she shares are like shells, seaweed, pebbles. They include the opening poem-memory of her small-child-self seated by the back of the stove, holding "Our-Sally-Cat" and listening to her mother recite a poem "stirring with rhythm the great pot of starch/that thickened my thoughts of poetry/and the kettle sings forever—." The singing takes shape through Myrna Scott's poet's perceptions, through the unassuming attention she gives to single moments of beauty and sadness, of loneliness or love. Using "the material objects I value most/a cheap pen and a notebook where it

can move and mark," she reflects on her life and shapes her poems.

One tells us of a lover's gentle remembering of an autumn "Weekend At a Mountain Cabin"—"you awaken 'we may get snowed in'/I look at the ample supplies/and begin to hope—." Elsewhere she considers differences which free some of us to climb redwood trees at night while others watch TV. And the lovely lyric, "Small Advices For Darkness," reminds us well:

walk with the shadows
count them as blessings
they are soft as love.
listen to the night bird
with an inner ear
its song can reach the soul.

Myrna Scott has published poetry in small magazines, newspapers and anthologies for the past twenty-five years. This is her first collection, however, and it is (as most first books) uneven in quality but compelling often like a quiet seascape which rests us or the sudden warning of storms.

May Sarton wrote that all poems are love poems and this feels true for Myrna Scott's perspective on her life and the natural world of the Mendocino coast where she lives and writes. It is a perspective that recognizes "the sea and sky so vast/humans and plankton so small/that only Love can keep them real." Many of her poems lead us to silence where we may, perhaps, be taught as she is:

Sharing

early evening the fog comes in from the sea
like an old sorrow it drifts into place,
it is not solid but chilling.
all things have known the touch of death,
humans and nations
oaks, lions and whales,
but their rebirth has the stillness of stars.
the soil will always share space with the sea,
I make no sound
when across the dark fields
the deer come to eat the nasturtium leaves.

Driftwood Shores is published by Spindrift Press, P.O. Box 336, Albion, California 95410 for \$5.00. Myrna Scott is a Friend who attends the Mendocino Worship Group.

From the Minutes of Pacific Northwest Quarterly Meeting May 8, 1982 – Lazy F Ranch, Ellensburg, Washington

There was a discussion about a proposed newsletter for the Quarterly to share news of monthly meetings and to carry registration forms for Quarterly Meeting. No decision was made, however.

State of Society reports were given by San Juan, Everett, Sandpoint, University, Walla Walla, Pullman-Moscow, Tacoma, Eastside and Bellingham. The Skagit Valley Worship Group has begun in Mt. Vernon with 20-30 people, it was announced.

Pullman-Moscow Preparative Meeting requested Monthly Meeting status. A Clearness Committee was approved to meet with them and report back to the fall meeting.

Questions forwarded for monthly meeting consideration by FWCC prior to the Kenya Triennial were distributed by Joe Snyder, NPYM representative to the Triennial. He, Mary Etter, also a representative from NPYM, and Dan Clark will be attending. Feed-back from monthly meetings on these questions should be sent to Joe or Mary.

It was announced that the Junior Friends planned an outing on Memorial Day weekend on the Oregon Coast.

Friends approved that Quarterly Meeting Ministry and Oversight Committee be comprised of two members from each meeting appointed by their meetings for a staggered two-year term.

Eastside Meeting agreed to implement, as hosts of the fall Quarterly, a proposal that the theme of that meeting be children's programs and how to integrate children into the life of the meeting.

A minute from the Portland Friends School Committee asking support of their concern was approved.

A minute from the Simple Living Support Network interest group was approved.

The registrar noted that 169 Friends were in attendance.

Olympia Meeting was thanked for hosting this Quarterly Meeting.

Southern California Quarterly Meeting

by Wilma Gurney, Westwood Meeting

Rancho del Cielo was home for Southern California Quarterly Meeting's Spring Fellowship, May 14 - 16, 1982. "Cielo" can mean the sky, heaven, atmosphere. We had all that beauty and the important experience of working together setting up tables before superb meals or cleaning up afterwards, as well as seeking our way through the many concerns we face in this troubled world and finding God and each other through worship.

Friday evening brought together representatives from Peace and Social Order committees. Following the plan of February Quarterly Meeting there was space allotted for displays and time to examine their contents while talking with those having knowledge and experience in special concerns and programs. Plenary Session was available for Minutes evolving from the Friday evening gathering. Included were minutes on the Pacific Nuclear Freeze and the Peace Brigade.

George Burcham, our special guest, spoke with us about "Quaker Thought as a Guide for Economic Decisions." He helped us see the essential need for relating our religious values to our social actions. Recognizing we are not necessarily a mature people, we must seek ways to train ourselves and others to work together for the good of all. The important goal is to make a *life*, not a profit. Examples were given of a cooperative community with its broad base of services on behalf of one another. Sharing is the key ingredient of such a community. Sharing means receiving as well as giving, and being able to receive another's caring can be the more difficult part of sharing. Our spiritual life is reflected in how we give *and* receive.

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(S.C.Q.M.: Cont. from page 165)

Sharing State of the Meeting reports within worship provides a spiritual bond as we live with the joys, sorrows and concerns of each Meeting's yearly message. *Marloma* accepts silence as the heart of its meeting's worship. It has experienced joint activities with the Long Beach Friends Church. Social concerns are numerous and activity in these concerns is apparent. The report reflected that members have varying sentiments about issues, but the ways of confronting problems have been creative and constructive. There is close association with the problem of nuclear weapons in their area. The need for adult religious education and a deeper concern for their community are recognized. A caring fund of interest free loans was established for emergencies. They feel the loss of three members who died and three others who are moving away. Responses to Marloma's report suggested that Ministry and Council might wish to explore the matter of Friends taking issues to court. *Claremont* has found a sense of reaching beyond themselves to a world community. A spiritual renewal came into their lives through a retreat that led to gatherings, worshiping for peace and appreciating each other through art. Strengthening the spiritual base for business meeting is a goal, while new approaches and direction are needed for First Day School. The Meeting House is now used for many purposes other than their own. One response expressed happiness with the ways Claremont had opened doors for seeing the many sides of participants whether through art or other interests. *San Fernando* finds that the heart of the circle of Friends is found in worship. There was special joy this year when San Fernando became debt free. There has been on-going work with Spanish-speaking groups and an order of nuns which has added a spirit of understanding for all. There is a problem with members not responding to letters and not giving financial support. San Fernando requested an inactive membership plan. The matter of inactive members prompted a number of responses. One asked for recognition of separation in body but not in spirit. *Westwood* lost many members and attenders during the past summer. Many offices have not been filled. The *Conejo Valley Worship Group* has come under the care of Westwood and the *Malibu Worship Group* continues under its care. Outreach of members and attenders to Quaker and other activities is notable and shows increased vitality. *Whitleaf* is experiencing an increase in depth of worship while continuing to respond to peace and social order concerns. Vitality has come with an increase of college age attenders and parents with young children. Responses to Whitleaf's report carried forward the theme of ebb and flow. The report brought these questions: what happens to our children as they become young adults? Will they return to our meetings?

Our Meeting for Worship reflected these reports and our setting. Nature's ebb and flow can tell us something about how we are nourished during the changes.

Announcements

American Friends Service Committee seeks Director, Washington Public Affairs Program in Washington, D.C. to serve as AFSC presence in Washington. WPAP provides base for AFSC program interests in D.C.; oversight of Davis House. Requires identification with Quaker/AFSC philosophy, approach to peace and justice issues; broad knowledge of domestic, international policy issues; strong skills in communications, management, program. Starts Fall '82. Send resume: Karen Cromley, AFSC, 1501 Cherry, Philadelphia, PA 19102 by July 20. Affirmative Action Employer.

PYM Interest Group, "Calling in Life"

This group, led by Ferner Nuhn, will be a consideration and sharing of the social, personal and spiritual elements which lead us to know our callings in life with some examination of how such elements have entered into the lives of certain historical figures, religious and cultural.

News of the Meetings

Worship and Ministry - Care for One Another:

Eugene Meeting approved building a ramp to provide wheelchair access to the Meetinghouse. A monthly time for sharing communications skills with adults and children was begun. The women's study group is reading selections from Meister Eckhart. **Davis** is experimenting with a sub-committee carrying special concern for worship and ministry, recognizing that "the spiritual well-being of the Meeting is every member's concern and cannot be delegated. . . (but hopeful that) their search and light. . . will eventually. . . irradiate the entire Meeting." Special attention is being given to the needs of Older Single Friends, and the State of Society report notes that the "midweek quiet gathering is an integral part of our meeting. . . followed by a 'frugal' with shared food and fellowship. We come to meeting because we want to and because we think it is worthwhile. . . The sentence (on our new meeting brochure) speaks for us all and we hope that it may find a response from those who are new to the meeting."

A Single Friends Network is developing in **University** Meeting "to assist in sharing mutual concerns and to plan activities." **Westwood** notes the loss of many members and attenders, but reports "We are surviving our diminished group size, and it is possible that our vitality has actually grown." **Malibu Worship Group** and the new **Conejo Valley Worship Group** continue under the care of the Meeting. **Multnomah** approved a three month trial period for posting the Query on the meetingroom wall and printing it in the newsletter along with a written editorial by a Friend rather than reading the Queries aloud to the Meeting. The early Sunday morning informal sharing of things of the Spirit is called, "Spiritual Appetizer." Neighborhood potlucks help Friends know one another. "Many people are searching for meaning in their lives and are attempting to define . . . beliefs. . . Some participants bring a Biblical orientation to their worship while others find. . . religious stirrings stemming from other sources, and yet we are encouraged by the increased

willingness. . . to share religious experiences. There is an increased interest in historical Quakerism. . . We wish to maintain simplicity without having an ugly meetinghouse. . . Though we are diverse in our expressions of the Spirit, we are willing to work together to house that diversity."

Orange Grove informed the PYM Discipline Committee "the fact that the Queries have sparked the degree of response. . . they have. . . indicates they are obviously directed to subjects of real meaning to Friends." Memorial Day Weekend camp out will have as its theme: "Quakers, A Part from, or a Part of Society." Answering the third query: "We have a fortunate cross-generational mix in which members do not make distinctions by age groups. A family-like atmosphere prevails. . . we have limited success in meeting the needs of young people in late teens and college age. . . We need to be ever alert to the need to greet and welcome visitors. They may not automatically feel the love we experience. . ."

Marin Friends have met "at least fourteen times to consider the theology, language, content and logic" of PYM's proposed Advices and Queries. "We have not yet finished." **Delta** observes that "perhaps we are remiss in not following up with calls and letters to those who attend once. . . such letters should be written with a personal touch and be appropriate for the visitor who comes. . . Regularity of attendance may not be possible for a Meeting like ours scattered over eight different communities in five counties and made up of people in diverse occupations and varied family circumstances." **Honolulu** established an emergency fund "to supplement the income of elderly Friends or their dependents who find themselves in special need." **Strawberry Creek** held a day-long gathering in April at Friends Church, "for informal exchange and fellowship when old and new Strawberries can have an opportunity to know one another in relation to their Meeting concerns—to be direct and open in their joys, hopes or disappointments. . . so we can know how we really feel as a community and what we can do to further nurture our growth. . ." A quiz of matching names and information aims at

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(*News of Meetings: Cont. from page 167*)

helping Friends get acquainted. *Olympia* adopted a minute of appreciation "to recognize the extraordinary service of Alice Miles as clerk," and those in attendance signed a handsome statement in calligraphy. *Phoenix* reports a new worship group in *Sun City*. *Eastside's* Newsletter carries a concern suggesting need for time to share thinking about the Meeting for Worship, time to learn . . . of concerns and experiences. . . time to share one's deepest thoughts about the spiritual life. If the Meeting is a fellowship. . . members should feel free to share some of their problems, questions on decisions and ideas for the fellowship." Suggestions include: Have a session after Worship to share. . . about the hour, or what is important to each. Encourage all to be aware of others and their needs. See if there are those who would make the effort to meet together at some other time for sharing. Prepare a statement of introduction for new members and attenders which would outline procedures and responsibilities associated with being a member. . . *San Francisco's* Ministry and Oversight Committee reminds us: "Friends often hold forums and discussions, but these are quite different from our Meetings for Worship. A forum has a subject or subjects. . . The Meeting for Worship. . . has a different focus: namely, on God's presence. . . Waiting upon God means that we are drawn together to pay total attention to this awesome Reality. Sometimes the sense of Presence overwhelms us so that we cannot speak. When there are spoken messages, they are responsive to the Presence. . . The results of forums and discussions are better information and clearer thinking, both important to Friends; but the results of the Meeting for Worship are changed lives and a living relationship to God."

Education and Good Order: *Claremont* reports a new "Take one; Leave one" free exchange shelf in its library, sharing fine books "too good to throw away." Member Lisa Hubbell has been awarded a Watson Fellowship (one of 70 in the U.S.) and will spend next year in Italy.

Santa Fe reports a recent business meeting "precisely one hour in length. See? It can be done!"

Argenta Friends Meeting, "after months of searching," has decided not to offer a 1982-83 high school program, but to re-examine goals and philosophy in preparation for future outreach.

San Fernando is considering changing its name to *SanFernando Valley* Friends Meeting since membership comes "from all over the Valley—and beyond."

Eugene's invitation to a threshing session on "the pleasant realities of First Day School" told Friends that "the few individuals who have been putting energy into (the program) would like to show the Meeting as a whole that participating. . . is by no means an ordeal, especially when they get the support they need. They also want to dispel the myth that it is difficult except for a few rare, gifted individuals. . ." Discussion continues: "What is it that we want for the children of our Meeting?"

Palo Alto's adult education topics included: The Resurrection; two Quaker Dialogs on needs of the Meeting, commitment and responsibility; and a session, "Humor in Quaker Grey."

University discussed: Practical Help for People Facing Loss, the Book of Judges, Spiritual Reflections about the End of Life, and a "panel of experts" helped on the topic of Friendly Investments: What Happens to Your Money?

Honolulu Young Friends are studying Old and New Testament stories and Roman Catholic Faith and Practise, including a visit to Mass.

Albuquerque approved a minute welcoming into its care the newly formed *ClearLight Worship Group* of *Taos*. In thinking about the problem of coming late to Meeting, "We are reminded that promptness matters, that late arrivals unwittingly interfere with centering down. We feel we need the full hour together (and suggest we) . . . finish outside, conversations begun outside; those on time take seats in the front or at the far end of rows; but chiefly that we all try again to be prompt." "Education Committee report prompted spirited discussion: Should we honor our children by expecting more of them. . . ? Shouldn't we

recognize play as an effective way of learning?"

Sandpoint Friends continue monthly discussions on "Quakerism and the Good Order of Friends," and a recent program presented films and panel on "The Vegetarian Alternative" (several points of view). Monthly themes for First Day programs include: A Celebration of Life, Outreach (with specific Quaker concerns and projects). **Sonoma Valley Worship Group** meets twice monthly, and discussions center on queries and advices, Quaker History.

Boulder continues to grow, and is pursuing the matter of guidelines for committees and officers, who have been asked to write up what they do—"including whether they are needed. Outside input should be solicited where appropriate."

Friends making announcements after Meeting are asked to give their name in advance to the Friend closing Meeting, have announcements written out, and confine these to Friends activities and news about Friends.

In making recommendations for its outreach budget, **Orange Grove** members were given a brief description of each organization suggested for receiving funds, and a list of Meeting members active in each. First Day School has a special session for children of divorced parents.

Multnomah started a Friendly Parenting Group. "We continue to struggle with how to give to ourselves and to our children. Quakerism is difficult for adults to understand and more difficult to translate for our children. We have difficulty balancing our need for weekly worship with our children's need for love and attention. . . We seem to be continually challenged to formulate a program for children. . . we are encouraged and inspired by the moments when we feel joined to God and to each other."

Marin reports: ". . . our Meeting does wait for unity before coming to a decision. . . our Meetings for Business are held in a spirit of worship. . . humor in our meetings can also be an expression of worship."

Eastside held a sharing session on meaningful books read recently by Friends.

Strawberry Creek reports a new worship group in Contra Costa County. Meeting indicates strong interest in topics of Quaker history and practise for adult education programs. The clerk

wrote a letter thanking the children of Meeting for making the Strawberry Creek sign which has been used for the past several years.

From **College Park Quarterly** Meeting's session on Clerkship:

"The sense of the Meeting can only occur when we lay aside our own self-promotion in favor of the corporate sense"; "the most important function of clerkship is when we clerk ourselves"; "The clerk is a clerical person, in that s/he records rather than leads the Meeting's decisions"; "When Friends feel a leading to rise and speak to the issue, do they ask themselves 'In the face of eternity, what does this matter?'"; "After Friends have spoken they must trust that they have been heard."

Peace and Social Concerns: **Eastside** Friends joined Mennonites in a vigil at the Kent Boeing Plant, and "hosted" a gathering and vigil at Ground Zero and Trident Submarine base, joined by Friends from **Tacoma**, **Bremerton**, and **Indianola**. The witness was filmed for Japanese television.

Olympia approved a minute supporting the Community Discussion on Nuclear Arms.

Redwood Forest's children wrote to President Reagan: "I came from Laos to this country because there was war in Laos. I hope you won't start a war in El Salvador. You are making too many bombs. Please listen to the children who say 'Let's have peace' . . . I want to live in peace not war. How can we have peace if you go into El Salvador? Please don't, because the children want to live and grow up. I am 8 years old. . ."

Daniel Clark, **Walla Walla Preparative Meeting**, is the North American member of a Peace Brigades International Team visiting Costa Rica, Nicaragua and Honduras in May to explore possibilities for a Central American Peace Brigade. He will also share this concern at the FWCC gathering of Friends in Kenya, supported by his Meeting.

Orange County sent letters "in opposition to any dilution of the public's rights under the Freedom of Information Act, (urging) that public hearings be held across the country on this important issue."

Albuquerque participated in a Tax Day protest in April, and Young Friends held a bake sale for UNICEF.

Delta's children collect aluminum cans to raise money for AFSC's Shovels for Cam-

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(News of Meetings: Cont. from page 169)

bodia project. Peace Pedallers' recent visit there took them to four high schools, Delta College and University of the Pacific, as well as to radio and tv interviews. *San Francisco* held a forum, "What Every Friend Should Know About Registration and the Draft"—reviewing current law, counseling, Friends Peace Testimony as guidance to those involved in making decisions. Meeting sent a letter of support to the Mayor on the issue of handgun control, and accepted responsibility for accounting for the community service hours of member David Hartsough as his penalty for civil disobedience.

Honolulu Friends minuted opposition to the routine use of Kaho'olawe Island for biennial military exercises, expanded this year to include Japan, in addition to the United States, New Zealand, Australia and Canada. The island is a designated historic place with more than five hundred archeological sites. Meeting also reaffirmed its January 1981 statement in support of young men who refuse to register for the draft. "The reinstatement of the draft process discourages peaceful solutions to world tensions. Further, military conscription is a form of involuntary servitude, and it negates the right and responsibility. . . to make personal and moral decisions. . . We will give moral and practical support to those who would suffer because of their conscientious convictions, whether they register as conscientious objectors or refuse to register. We stand firmly behind our conviction that we must oppose all moves leading toward war and must bend our energies and resources to the peaceful reconciliation of national differences."

Marin sent a letter praising the county board of supervisors for refusing to cooperate with nuclear evacuation plans. *Palo Alto* continues support for World Peace Tax Fund, held a dialogue on "A Quaker Perspective on the Revolution in Cuba," and approved letting Palo Alto Council members know the Meeting's opinion that "the Nuclear Freeze is a local issue." *San Fernando* collected clothing and blankets for AFSC distribution.

Berkeley named a "Minister to prisoners" to serve on Meeting's behalf. *Strawberry Creek's* newsletter carries a detailed analysis and commentary on the report of the Commission to Establish the United States Academy of Peace.

Boulder's "Miscellany" initiated a "Peace Notes" column by the Meeting's Peace Secretary. Peace exploration groups have been formed "to listen and clarify our individual positions on questions of war and peace, to share our feelings on these issues." A peace resource center is being developed at the secretary's office in the heart of town.

Redwood Forest Friends plan a vigil in support of the second U.N. Special Session on Disarmament. They have forwarded the New England Friends Peace Tax Fund proposal to Quarterly Meeting, and held a weekend camp gathering on "Peacemaking—Inner and Outer."

La Jolla agreed to give four scholarships to attenders of the Whittier Institute for International Understanding, and sent letters urging President Reagan to support the United Nations second Special Session on Disarmament, and taking exception to the certification to Congress that human rights conditions in El Salvador have improved. The meeting sponsored a vigil in San Diego protesting the arrival of the nuclear attack submarine named the USS LaJolla; *San Diego* Friends also participated in the protest.

Calendar

July, 1982

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| 25 - 31 | Young Friends of North America, Scattergood School in Iowa |
| 23 - 25 | <i>Creative Storytelling</i> , Quaker Center, Ben Lomond. Leaders: Elizabeth Israel Jones, Renate Sharples |

August, 1982

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| 27 - 29 | <i>Dreams as a Source of Personal and Spiritual Truth</i> , Quaker Center, Ben Lomond. Workshop with Bob Blood |
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September, 1982

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| 25 | Arizona Half Yearly Meeting, Mingus Mountain Camp. Phoenix Meeting, Host |
| 24 - 26 | <i>The Many Faces of Love</i> , Quaker Center, Ben Lomond. Leader: Katharine Whiteside Taylor |

August 1 - 7

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		B R E A K F A S T every day 7:00-8:15				
		8:15-9:30 Worship-fellowship	8:15-9:30 Worship-fellowship	8:15-9:30 Worship-fellowship	8:15-9:30 Worship-fellowship	8:15-9:15 Worship-fellowship
		9:00-11:00 Representative Committee 2	10:00 SESSION IV DISCIPLINE COMM. DISCUSSIONS	Quiet Morning meditation rest free time	10:00 SESSION XI PYM ACTIONS: budget, nomination FIRST READING OF EPISTLE	9:30SESSION XIII EPISTLES SHARING&CONCERNS
		11:15-12:00 Orientation		10:00-12:00 Representative Committee 3 Yng.Friends Panel		11:00 XIV WORSHIP
Standing Committees meet on call	L U N C H every day 11:45-1:15				PEACE VIGIL	
1:30 SESSION I ROLL CALL	1:30-3:30 Interest Groups	1:30-3:30 Interest Groups	1:30-3:30 Interest Groups	1:30-3:00 Interest Groups	1:30-2:30 Evaluation Meeting (representatives and PYM clerks, others welcome)	
SHARING&CONCERNS tea						
4:00 II WORSHIP	4:15 V WORSHIP	4:15 VII WORSHIP	4:00 IX WORSHIP, MEMORIALS	4:15 XII WORSHIP		
D I N N E R every day 5:00-6:30						
singing - playing - dancing						
7:30-10:00 Representative Committee I	7:30 SESSION III STATE OF SOCIETY MINISTRY AND OVERSIGHT	7:30 SESSION VI SOCIAL ORDER CONCERNS PRELIM. REPORTS Site,Nomin, Finan	7:30 SESSION VIII FRIEND-IN-THE-ORIENT FCNL BULLETIN	7:30 SESSION X PEACE CONCERNS PYM ACTIONS	7:00-9:00 PYM COMMUNITY NIGHT	

Vital Statistics

Births: *Gareth William Owen-Webber*, son of Mary Webber, *Albuquerque Meeting*, and George Owen, *Santa Fe Meeting*, was born on April 10, 1982.

Matthew Bogan Gates, son of Thomas and Elizabeth Gates, was born March 23, 1982. Tom is a member of *Salt Lake Monthly Meeting* in Salt Lake City.

Marriages: *Dorothy Harvey* and *Steve Rowland* were married under the care of *Multnomah Meeting*, June 2, 1982.

Deaths: Memorial Services were held May 21 in Tucson, Arizona for *Vernon Elfbrandt*, husband of Barbara Elfbrandt, *Pima Meeting*, who died on March 29, 1982.

Philip Rudnick, husband of Gretchen Rudnick, *La Jolla Meeting*, died on June 10, 1982. A Memorial Meeting was held June 25 at 2:00 p.m. at the Meeting House.

Memorial Minute

Helen Marston Beardsley 1893-1982

A friend has characterized Helen Beardsley as "gentle, quiet, humorous, self-effacing and unswervingly dedicated". Her passionate concern for others led her to a career of social work and long years of volunteer work.

Born in San Diego, Helen attended The Bishop's School when it was on First Avenue and was graduated from Wellesley College in Massachusetts. She was a social worker at the Settlement House on Henry Street in New York's Lower East Side, the Neighborhood House Association in San Diego and the Chicago Commons, another settlement house. She taught coal miners' children in West Virginia and served with a Quaker relief team for hungry and displaced people in Austria after World War I.

Helen was one of the founders of the local chapter of WILPF (1922) and the ACLU (she was its first chairwoman), and remained active in both organizations throughout her life. In the 1930's she sought state protection of farm workers striking in the Imperial Valley. In 1980 the San Diego

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WILPF chapter honored her for more than 70 years of work for world peace.

In 1935 Helen married John Beardsley, a civil liberties attorney. He later became a superior court judge in Los Angeles. After his death in 1946 Helen remained in that area until 1960 when she returned to La Jolla to the house she built in the late 1920's. In March 1967 Helen became a member by conviction of the Religious Society of Friends, joining La Jolla Meeting. A peace activist during late 1920's. In March 1967 Helen became a member by conviction of the Religious Society of Friends, joining La Jolla Meeting. A peace activist during WWI, Helen was still demonstrating for peace during the Vietnam War, helping with draft counselling programs and holding prayer vigils. In 1980 when she was 87 she marched to protest the draft, and was still writing letters for social reform versus armaments, and for peace and freedom for the peoples of the world, her favorite causes.

Helen is survived by her three older sisters, her son and step-son and three grandchildren. She had a rich, full and long life, remembered through her many good works and, in ever widening ripples, through the lives she touched.

"Holy is a true life. . ."